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mais comment s'expliquerait CALÖRM? *Cau-re*, mot propre au N.-E., représente, à mon avis, un lat. vulg. CALÖRA formé sur le type de FRIGÖRA." I believe that the question is incidentally solved by SUCHIER in GRÖBER'S 'Grundriss' i, 638: "das Nebeneinander von *caure* und *calor* im Altfranzösischen, die freilich nicht mehr wie verschiedene Kasus desselben Worts, sondern wie zwei selbständige Wörter fungieren, deutet auf ein längeres Fortbestehen der lateinischen Flexion zurück."⁴

P. 331, l. 20. "La *Table des noms propres* n'est pas essez complète."—This criticism is most just. Being obliged, by unavoidable exigencies of publication, to print this vocabulary without revision of my cards, I should have made a point of begging indulgence beforehand for any omissions or defects.

In conclusion, I may be pardoned for pointing out that my doctor's dissertation, the edition of the 'Panthère d'Amours' for the *Société des anciens textes français*, did not appear in 1880, as M. PARIS has here, and in his 'Littérature française au moyen âge' p. 277, inadvertently remarked, but in 1885 (although assigned to the "exercice" of 1883 in the Society's accounts and bearing the latter date on the title-page). Nor will it be out of place if I call attention here to an error in M. PAUL MEYER'S report of vol. iii. of MOD. LANG. NOTES in *Rom.* xviii, 186: "M. Todd avait imprimé le dit des trois morts et des trois vifs dans la préface de son édition de la *Panthère d'amours* sans se rappeler que ce même opuscule avait déjà été publié par M. de Montaiglon." As a matter of fact, it will appear from a reference to the work in question that M. DE MONTAIGLON'S edition was collated by me on the original MS. in the Bibliothèque Nationale, as a result of which comparison various rectifications were made.

H. A. TODD.

AN EMENDATION IN THE ANGLO-SAXON GOSPELS. *Luke i, 5:*
of Abian tune.

THE meaning of the phrase *of Abian tune*, *Luke i, 5* of the Anglo-Saxon version of the Gospels, should be obvious from the record in

⁴ VAN HAMEL, vocab. to RENCLUS DE MOILIENS, derives *caure* from infin. CALËRE.

I. Chron, xxiv, of the determination by lot of the twenty-four courses of priestly service: the eighth course fell to Abijah. However in this instance the translator did not, as it appears, have this history well in mind, for he was by some means led to commit a mistranslation, which in its turn has occasioned a train of curious consequences in the Anglo-Saxon lexicons. The interest of the matter lies in this, that a special definition of *tūn* ('enclosure, town,') extending through a long tradition in lexicography, has been based solely on this isolated occurrence. This special definition is 'course, turn,' as first recorded by SOMNER (1659), in *v. tūne*, who also adds, after his reference to *Luke i, 5*, the illustration "*comeð tō tūne*, vicem vel locum obtinet sive capessit; taketh place, takes his turne." SKINNER ('Etymologicon,' 1671) does not cite this meaning of *town*; nor does SPELMAN ('Glossarium,' ed. of 1687), although he refers to *Luke xvi, 4* and *8*, for *tūnscipe* and *tūngerēfa*. BENSON (1701) repeats the two themes of SOMNER: "*tūn*, sepimentum, villa, hortus, territorium," and "*tūne*, vice, sepes, territorium." In the 'Etymologicum Anglicanum' of JUNIUS as edited by LYE (1743), only the usual definitions of *town* are found, but in LYE'S 'Dictionarium' (1772) the special meaning 'classis' is deduced from the phrase of *Abian tune* with the translation "*ex Abiæ classe*," and this is followed by an expansion in citations, in the manner of SOMNER, to show how *tūn* as 'vicis, locus' is employed in expressions like: "*cyman tō vel on tūne*, venire ad vicem, vel in vice sua"; "*bringan tō vel on tūne*, adducere ad vicem, vel in vice sua"; "*fēran on tūn*, ire ad vicem suam"; "*sīgan tō tūne*, tendere ad vicem suam"; "*ðæs ðe lencten on tūn geliden hæfde*, ex quo ver ad vicem suam appulisset." These citations are all from the Anglo-Saxon "Menologium." BOSWORTH (1838), under the fourth definition of *tūn*, "a class, course, turn," appropriates LYE'S article—without acknowledgment—but inserts the opinion of MR. CARDALE, that *tūn* or *tūne* in the expressions cited from the "Menologium" "is a mere expletive." We next come to ETTMÜLLER (*Vorda Vealhstōd*, 1851), to be surprised by another unacknowledged reproduction of the details in LYE, with no change

except a slight grammatical rectification: "*tō tūne vel on tūn.*"

Turning to the correction of this tradition we may adopt the inverse order, and first dismiss the evidence drawn from the passages in the "Menologium." This has indeed been done by FOX (1830) and by BOUTERWEK (1857) as editors of that work. FOX expresses an indebtedness in his preface which, in connection with what we have observed in BOSWORTH, enables us to attribute to Mr. CARDALE the note on *ūs tō tūne* (l. 8.); the expression is here treated as "an expletive" "frequently met with in our old poets," with the following familiar quotation:

*Leuten ys come wip loue to toune,
wip blosmen & wip briddes roune,
pat al pis blisse bryngeþ.*

BÖDDEKER: "W. L." viii.

BOUTERWEK's note on the same line may also be added: "*ūs tō tūne*, i. e. ad nos, in terram nostram; idem valet quod '*ūs tō wīcum, ūs tō geardum*,' quæ loquendi formulæ infra leguntur." No further comment on the interpretation of this formula as distorted in the lexicons is necessary, except to say that—as already implied—it must be regarded as attributable to an effort on the part of SOMNER and LYE to elucidate the phrase from Luke.

That *tūn* should mean 'course' or 'class' is simply impossible. The nearest approach to such a meaning would be that represented by the gloss: "*Cors, numerus militum, tuun*" (HESSELS, C. 670), which has no application here; whereas a comparison of the fifth and eighth verses of the first chapter of Luke supplies the easy proof of a mistranslation in the Anglo-Saxon version. Putting in *ordine vicis sue* (ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ) of the eighth verse by the side of *de vice Abia* (ἐξ ἐφημερίας Ἀβιά), shows that while *vicis sue* is correctly translated by *his gewrīxles*, some accident has attended the translation of *vice* in the fifth verse. Though surprising in a translator of the Gospels, this accident was the mere inadvertence of reading *vico* for *vice*. The emendation of *Abian gewrīxle*, is thereby made necessary (cf. also *unehsale Abiases*, 'Tatian,' SIEVERS' ed. p. 68; the A. S.

gewrīxl and the O. H. G. *wehsal* represent a variation of the same root). In the order of discovery it is now to be stated that MARSHALL, in the second printed edition of the Anglo-Saxon Gospels (1665), has a note (p. 561) which, we must believe, has hitherto escaped the notice not only of the lexicographers but also of the subsequent editors of the text: "Existimo interpretem legisse *vico* pro *vice*." That BOSWORTH in his edition of the Gospels (1865) gives no attention to this opinion, is not what one would be led to expect from his occasional reference to MARSHALL's "Observationes." MARSHALL confirms his suggestion by four instances in Mark (i, 38; vi, 36, 56; viii, 26) in which *tūn* corresponds to the Latin *vicus*. In Luke *vicus* does not occur, but *tūn* always translates *villa* (viii, 34; ix, 12), which is significant in connection with Mark vi, 56, where *on wīc oppe on tūnas* corresponds to *in vicos vel in civitates*; in this case *civitates* is not translated, and *tūnas* therefore corresponds to *villas*, not to *vicos* as MARSHALL would imply. The three remaining cases in Mark are however clear examples of the rendering of *vicus* by *tūn*.

Two interesting facts in this connection remain to be noted. The first is that the "Durham Book" and the "Rushworth MS." define *vice* and *vicis* at Luke i, 5, 8 by *lond*, though this has not excited the suspicion of any of the editors of these texts. It is, moreover, a confirmation of the above argument to observe that these Glosses also define *vicus* by *lond* in the four passages in Mark. The second fact is one of coincidence, and has therefore the weight of a confirmatory presumption. It is the discrepancy in the Gothic version, between the translations of ἐφημερία of the fifth and eighth verses of Luke's first chapter. Here, as in the Anglo-Saxon version, the eighth verse is correct, but ULFILAS, apparently, also overlooked its connection with the fifth verse, for his editors are agreed that the ἀπαξ λεγόμενον *afar*, of the fifth verse, is due to mistranslation; whether or not this word is rightly explained as corresponding to the Anglo-Saxon *eafora*, does not affect this judgment.

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